

## Contributions.

### TAKING THE WORLD FOR CHRIST.

GEO. A. COPP.

Taking the world for Christ should be the burning desire of every heart, church and nation. Every true child of God will work for the enlargement of the Father's kingdom on earth. No soldier is true to his country or commander who will not fight for the enlargement of his commander's kingdom in a rebel country. Many of us may only be privates in the ranks of God's army, but by the privates in the ranks the great work is done. The generals and captains plan the work and give command to charge but unless the rank and file charge along with the captain little good will be accomplished.

The age is ripe for live, consecrated Christian work. A great, grand charge should be made all along the line in all the armies of the Lord, and route the enemy from the field of conflict. This can be done, if all are in real earnest, and could agree upon a time, and become alive to the need of the work. Thousands of Christians have never been in battle; never used the sword of the Spirit, never made a capture, never been out of camp, never fired a single shot. We want men and women who will wholly come out on the Lord's side. We want men and women who are not swayed about by the coquettishness of the world, but who are bold exponents of God's cause and if all the world and the nominal church are contrarywise. There are only a few of these but thank God that not all have bowed to Baal. These must stand up at any cost, at any time and everywhere. It is as necessary to be a Daniel now as in the days of Belshazzar. It is as necessary to be a Shadrach now as in the days of Nebuchadnezzar, and it is as necessary to be a Moses now as in the days of Pharaoh. There are as many false gods to worship now as then, and I fear as many worshippers of these false gods as then.

It is with the greatest thankfulness of heart that I notice the church is becoming alive to the missionary cause. Dr. G. F. Wright in the December No. of the *Homiletic Review* says, "I confidently expect that the continued failure of political and sociological efforts will give such renewed emphasis to the spiritual needs of man and to the provision for meeting them made in the Gospel, that we shall witness the Pentecostal seasons so much needed and so abundantly promised in the Bible. May God speed the day."

In response to the call of "The Twentieth Century Call," Dr. S. E. Wishard of

Utah says: "We recognize a call from God to do our utmost to give the Gospel to the world at once. This call contains the following questions: Are you ready to cooperate in this great movement now? Are you ready to consecrate yourself to and enter upon this work now? Are you ready to cry mightily to God for the gift of the Holy Spirit of power for the work now? What will you do now?"

Here is what a minister of the Presbyterian church says: "Again, therefore, let me urge upon you the needs of the hour and the grave responsibilities that are resting upon us as ministers of the Gospel of Jesus Christ. Let us urgently and unanimously seek the power of the Holy Spirit, that the outpouring of the nineteenth century may witness an unprecedented revival of religion in our midst and throughout the world. Are you willing to join your brethren in seeking this end? Will you present this matter together with The Twentieth Century Call to Christendom to your people at an early date and earnestly appeal to them for their hearty cooperation, both in prayer and labor?"

The editor of the aforesaid publication concludes the "Call" with these appropriate remarks: "Everywhere the cry goes up, but it seems to be too often only a blind, aimless, and resultless cry. Results may not be expected from such prayer for the Holy Spirit. Rational and resultful prayer for this end must have back of it a definite knowledge, gained from the Word of God, of what we are praying for, and a recognition of the fact that the Holy Spirit is not far off but "within" us. There is needed definite scriptural aim. Pentecost came when the disciples were waiting and praying with "the whole mind and soul" fixed on the conquest of the world for Christ, to which they had been sent by the "Great commission."

Modern Pentecosts may be expected in the same way, and their results may be expected to be proportioned to the unity of aim and soul and effort. We should seek to know what Christ wants.

There is needed absolute consecration and readiness to enter upon the service. The disciples were ready and waiting for the Master's command to go, and were pressing the Gospel message in the interval of waiting; and the blessing came with power. The same requirements, condition Pentecostal blessings still! We should seek the spirit of service and of consecration. . . . There is needed a profound conviction that all ministers and churches are responsible for their own work, and that no one else can do it for them."

May the good Lord speed the day when all the saints of all the churches will pray from the heart for "thy kingdom to come and thy will be done on earth as in heaven." Then only can we hope to claim the world for Christ.

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### SALVATION.—NO. 9.—BELIEVE, REPENT AND BE BAPTIZED.

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In our former communications on the plan of Salvation from a gospel standpoint we have referred to believing as an act of volition. That it is the acting of a power, the exercising of a faculty that is inherent. It is the first condition in the plan of Salvation as given in the Commission, "He that believeth," etc.

The question will now be asked, *believe what?* In replying we ask, what were they to preach? The word says, "Go in to all the world, and preach the Gospel to every creature," referring to all rational human creatures. The Gospel then is what the Lord commanded them to preach, and what the hearers were to believe. We are now confronted with the question, what did our Lord intend us to understand by the Gospel? Every preacher that enters the pulpit as a Christian minister professes to preach the Gospel, and they utter conflicting sentiments, upholding conflicting dogmas, denounce one another in their ministrations. All seems confusion, all cannot be good logic, there must be error somewhere.

One preaches Calvinism, another one Armenianism, Campbellism, Methodism, Presbyterianism, Universalism, and so on until almost every pulpit is preaching some kind of an *ism*. Well, where does this suffix, "ism," come from, and what is its force when used? We reply, it is of Greek origin, its force is *act, state, doctrine*. Allow us to apply or use it in a few cases, practically.

First, Calvinism. Now drop the suffix, *ism*, and we have Calvin, a name, of what? The name of a person. We now observe that we can properly have an act that is Calvinistic. We can be brought into a state by that act that is properly a Calvinistic state, and as a natural result then, our doctrine is Calvinistic and we are Calvinists. Then to embrace Calvinism is to act, religiously, as he did, to live in the same state, religiously, as he lived and hold the same religious doctrine he held. No need to make any further trial here. What applies to Calvinism will apply equally well in Armenianism, Presbyterianism, Campbellism, Methodism, Universalism, or Ingersollism, or any other *ism* in the world. Did Christ mean that his apostles should